



# Leaves of Healing



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## Looking Unto Jesus

By General Overseer Roger W. Otterson



We can easily become discouraged and depressed as we look at what is happening in today's society. Everything seems to be going out of control. We see increasing inflation and unemployment, more crime and violence, less stability in marriage, and single-parent homes, and a terrible increase in child abuse. Perhaps this is why God would have us turn our attention in another direction—"unto Jesus, the Author and Perfector of our faith." (Hebrews 12:2)

What does it mean to "look unto Jesus," seeing that He is no longer here but at the right hand of the Father where He ever lives "to make intercession for us"? I think it means first of all, to look at the cross. By "cross" I do not mean the beautiful brass cross on our Communion Table nor the large cross on our chancel window, nor do I refer to a gold or silver cross worn as a piece of jewelry. I refer to that cruel cross of Calvary where Jesus Christ, God's Son, hung, bled and died for you and me. If we are to see Jesus, we must look at the Cross. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32)

Let us look above the problems that crowd upon us each day and lift our eyes to the Cross. We all need to look at the Cross, though perhaps for dif-

ferent reasons or to receive different benefits. Believers in Christ need to look often at the Cross to be reminded of the price paid for the forgiveness of their sins through His infinite love, mercy and atoning sacrifice.

Nonbelievers also need to look at the Cross for it is God's only remedy for sin. The Cross both shows how God looks at sin as well as demonstrating His love for the sinner. God always looks at sin as necessitating judgment and separation—death. The Cross demonstrates God's holiness in that He inflicted that penalty even on His own Son as He took upon Himself our sin. It also demonstrates His infinite love for the sinner and His great desire to save him.

The Apostle Paul stated, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believes." (Romans 1:16) We of the Christian Catholic Church stand with him on this one hundred per cent. So also do all who have had a life-changing experience through faith in Jesus Christ. Yes, we all need to look at the Cross for it is the one source of salvation. Many try to be "Christian" by trying to apply to their lives the teaching of Jesus or by following religious tradition or by debating theological ideas or by observing religious rules and rites—all to no avail. Salvation is by the Cross—by

faith in Him died on it for our sins. "Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved." (Acts 4:12)

Let us be reminded that God has no grandchildren, only children. We do not automatically become children of God simply because our parents had placed their faith in Jesus Christ for salvation. The Cross confronts each of us individually. The question raised by Pilate is one we must all answer personally: "What shall I do then with Jesus, who is called Christ?"

To look at the Cross and to the One who paid for our redemption on that Cross, we must look in the Bible. Jesus is the Living Word of God, but we can only know Him through the written Word of God. Jesus said, "Blessed are they that hear the word of God and keep it." (Luke 11:28) He also said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John 5:39)

The importance of the word of God is seen in a statement made in His great prayer for His own as recorded in John 17: "Sanctify them through thy truth: thy word is truth." "Neither pray I for these alone, but for them also which shall believe on my through their word." The Apostle John also stated:



"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The Bible is such a precious and wonderful Book. It is our only authoritative source of knowledge about God and of eternal life in Jesus Christ and of growth in grace through Him. "Sanctification," Jesus said, is through the truth—through God's Word. For "truth" to be safely passed on from generation to generation, God saw to it that it was written down—in a unique way—under the direct guidance of the Holy Spirit, yet working through the unique personality and gifts of those who wrote it. We read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16, 17)

Some complain that the evangelical gives too much emphasis to the Bible as the Word of God in too literal a sense and charge that he is really worshipping the Bible. Evangelicals do not worship the Bible, but do hold it very dear simply because it is the only trustworthy source for the knowledge of God and of salvation and of God's will for the believer. "Faith cometh by hearing, and hearing by the Word of God." (Romans 10:17) For that reason, we are not only encouraged to read, study, meditate and obey its precepts, but we are also commanded by the Lord and the Apostles to take God's Word to the people of the world who do not know the true God, not having His Word.

It is the purpose of the Christian Catholic Church along with all true believers to "proclaim the Gospel of God's grace . . . and to urge its acceptance upon every person in every place where God leads us to go." This fact is a part of our Church Constitution. Also, as a part of that great purpose, "To establish and maintain missions, churches and other necessary institutions for the preaching of the Word of God . . ." Also (written into our Constitution) "To write, print, publish and distribute whatever literature, art, music and related materials may be considered useful in pursuit of these purposes."

The magnitude of the unfinished task of taking the Gospel to the world ought to stir our hearts to fervent prayer and united action. Despite all the work of all the churches,

denominations, Bible societies and mission organizations, there are still over 80 million people representing over 2,000 languages and dialects which still do not have at least one portion of Scripture available to them in their own language, according to a recent release by the American Bible Society.

We praise the Lord for the way God is using the *This We Believe* booklet in other countries of the world where we have churches, and especially in Southern Africa. Let us continue to remember the Mahons as they translate it into three African languages and pray too, for the financial need for having it published. It is an important tool in God's hands for instruction in the great doctrines of the Word of God among many peoples.

When tempted to discouragement or depression by the great problems we all face in today's world, we are also taught in Scripture to "look up." The Bible tells us that one of these days the trumpet of God will sound and the voice of the archangel be heard and the dead in Christ shall be raised and we who are live shall be changed and caught up to meet the Lord in the air. My heart still rings with the message that our beloved late Overseer Michael J. Minter gave on numerous occasions concerning the return of Jesus Christ and the question he would direct at us, "Are you ready for the rapture?" Beloved, rejoice in the Lord, for Jesus is coming in victory to put an end to sin and Satan, and to take His own to be with Him in glory.

In the meantime, let us be reminded of our watchword for 1981, "Occupy Till I Come." Let us use the time, talents, and material resources He gives us to His glory and the furthering of His work on earth. "Therefore, my beloved brethren, be ye steadfast, un-

moveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1st Corinthians 15:58)

Finally, let us consider the last half of that great statement in Hebrews 12:2, which reads: "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Is there not something that astounds us as we read that passage? We see "joy" associated with the "cross." Jesus endured the cross for the "joy" it would bring—to others and ultimately to Him. Of what did that joy consist? It was in the knowledge that this was the path of obedience to the Father's will. It was the knowledge that through His death God could justly forgive sinners and open the gate of salvation to all "who would believe."

Suffering often becomes the source of joy to others and to ourselves when we suffer in the will of God. Suffering is meant to produce in us those qualities and that power that will make us effective servants of Jesus Christ. Suffering produces patience and sympathy, and rightly accepted will produce inward peace and joy. Job, of old said, "When He has tried me, I shall come forth as gold." (Job 23:10) Have you ever seen gold ore? It is very unattractive except for a little glitter here and there. But after it has been smelted and refined by heat, the gold comes forth in shining beauty and usefulness.

Jesus did not enjoy the cross and we do not enjoy suffering, but the victory and blessings which result makes it all worth while. So, if you are tempted to discouragement or depression, look unto Jesus—look at the cross—look in the Bible—and look up—"for our redemption draweth nigh."

## Divine Healing Delays And Denials

By Rev.  
Earl L. Minton

There is often a great disparity between what seems to be the plain teaching of Scripture concerning Divine Healing and actual experience. This difference often leads to doubt, confusion, and questioning of the truthfulness of God's Word and of the faithfulness of God Himself. God's invitation to come to Him for healing is so compelling and His promises to hear

and answer so assuring that it is confusing and frustrating when healing seems so long delayed and even denied.

Is Divine Healing in the atonement of Jesus Christ? If it is, then why can we not immediately "put in our claim" for it when afflicted with sickness or disease? If Jesus paid for it, why cannot I have it now?



First, let us recognize that there are few easy answers. We may never know 'till we get to heaven why, in our particular case, our answer to prayer was delayed or denied. What we can learn from God's Word are various principles which God has revealed which may account for a delay or denial to prayer for healing. My purpose here is not to give an exhaustless list of reasons why God may delay or deny an answer to a prayer, but only a sample of such reasons. These are given with the prayer that we may comprehend something of the character of our God who works all things in accordance to infinite wisdom, love, and power, and who, as our sovereign Lord, does not have to explain to us everything He is doing. After all, if God explained to us His every working, where would be the need for faith?

With that as an introduction, let us get back to the question, "Is Divine Healing in the atonement?" I am fully persuaded that the Scriptures teach that it is. When Jesus died in our place, He died for the whole person, not just for the soul. If the body were not included in the atonement, then the resurrection of the body could not take place. Romans 8 indicates that all of creation, which was affected by the sin of Adam, will be included in the deliverance from corruption through the redemptive work of Jesus Christ. The atoning death of Jesus Christ was complete and victorious over Satan and all his work, therefore there is nothing that is not included in that victorious death and resurrection. Furthermore, Isaiah 53 expressly states that physical healing was included in the atoning and redemptive work of God's suffering Servant, Jesus.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, *and with his stripes we are healed.*

All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

That this healing and atoning ministry was accomplished by none other than Jesus Christ is made clear by Matthew 8:14-17 and 1st Peter 2:24.

If Jesus paid the full price for my healing as He did for my sin, why can-

not I demand to have it now? If salvation is instantaneous when received by faith, why cannot healing also be always instantaneous? First, let us recognize that only a part of our salvation is instantaneous when received by faith. True, we are saved from the guilt and penalty of sin and made God's child and heirs of the kingdom which is to come. But, we are only saved day by day from the power of sin as we trust and obey God. No one in this life experiences complete deliverance from sin though it was paid for by Christ and made possible by the Holy Spirit. Nor are we saved from the presence of sin. That is future. We have been justified by faith. We are being sanctified now by God's Spirit, and one day, we shall be glorified. Salvation is not complete until we are with Christ in heaven.

In the same way, though we can request from God bodily healing now on the legal basis that Jesus paid for it, and on the basis of God's mercy and grace, yet we cannot demand (though I dislike using this term for any purpose in terms of seeking something from God) healing on the legal basis that it was included in the atonement until that day we are resurrected and given a new body. This is made clear in Romans 8.

In verses 18-25, Paul makes it clear that all of creation will one day be delivered from bondage and corruption, but that now, it groans and travails in pain. This is in reference to the many natural disasters as floods, earthquakes, droughts, hurricanes, etc., as well as the more normal difficulties in harvesting food from the earth due to weeds, insects, etc. Our world is a fallen and cursed world, and awaits the complete redemption of man when Jesus comes again. Verses 23-25 indicate clearly that believers in Christ are also still a part of the fallen creation and that our bodies experience the effect of that fall in imperfection, pain and suffering with complete deliverance coming only when we receive a new body in the resurrection. Physical impairment, sickness and disease are all a part of the total human experience, and will be until "the redemption of the body," which will occur in our resurrection with Christ. Note carefully what Paul says in Romans 8:23-25.

"And not only they (all of creation), but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adop-

tion, that is, the redemption of our body.

For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that which we see not, then do we with patience wait for it."

Though we are encouraged in God's Word to look to God for healing on the basis of His mercy and grace, there is no legal basis of demanding healing until the resurrection.

According to 1st Corinthians 11:27-32, sickness, and even death resulting from sickness, may result as the chastisement of God for sin. This is only one of many reasons for sickness, but in this case, healing would be delayed or denied until the sin question had been settled by confession, turning from the sin, and making restitution wherever possible.

In II Corinthians 12:7-10, Paul speaks of being given a "thorn in the flesh" lest he be exalted through pride. This Greek word, "thorn," (skolops) is used only once in the New Testament, and has the meaning of "stake," "pale," "a pointed piece of wood." Though no indication is given as to just what this stake in the flesh actually was, the normal interpretation of having the flesh pierced with a piece of wood would indicate a painful physical problem or infirmity which Paul had to constantly endure.

All of Paul's entreaties to the Lord for its removal went unheeded until the Lord finally let Paul know that He had denied his request but would rather give grace to bear it. As all of Scripture is for our admonition and instruction, it is very possible that in some cases God may delay or deny physical healing for some good reason, important both to us and to God. In Paul's case, God was concerned about the effectiveness of Paul's ministry. The "thorn" was allowed to remain to keep Paul humble and ever trusting God for daily grace. Certainly it ought to be obvious that some have had a much wider ministry as a result of an overcoming spirit while being denied healing than they would have had if they had experienced healing. The very mention of names like Madam Guyon, Mrs. Charles E. Cowman, Annie Johnson Flint, and Fanny Crosby ought to remind us of this.

As important as our physical well-being is to God and to us, there is something more important. God is far



more concerned about our Christian character (Christ-likeness)? and effective service and ministry than about our personal comfort. If one or the other has to be sacrificed, let it be our comfort. In Romans 5:3-5, Paul tells us that God uses tribulation to bring about Christlike character and a loving spirit. Tribulation is anything that is painful to experience. It generally is not thought of as being a physical infirmity, but God can use that just as easily as He can use a brute of a husband to give God opportunity to develop patience and love in a wife or a nagging wife to bring about patience and love in a husband—or anything else He might so choose to use.

Since God's primary goal is Christ-likeness, as indicated by Romans 8:28, 29, it is consistent with God's holy and loving character, to delay or deny physical healing, if He knows that such delay or denial will accomplish His primary goal. This is also consistent with the goal of every true believer, and that which eventually brings greatest joy. God thus works "all things for good" to the believer that we might become Christlike.

In II Corinthians 4:17, Paul declares another benefit of affliction—that of preparing us for greater eternal glory with Christ. He said that affliction (any and all affliction) "worketh for us a far more exceeding and eternal weight of glory" through faith. Thus, there is not only temporal but eternal value in affliction when accepted by faith.

Jesus, in His illustration of the vine and the branches declared that the farmer (God, not Satan) prunes (cuts away) the branches in order for the vine to bear more fruit. (John 15:1, 2) In real life, Jesus is expressing that suffering (and that can include physical suffering from some affliction or sickness) is used by God to enable us to bear more fruit—to be of greater service in His kingdom. Annie Johnson Flint expressed this beautifully in one of her poems:

It is the branch that bear the fruit,  
That feels the knife  
To prune it for a larger growth,  
A fuller life.

Though every budding twig be lopped,  
And every grace  
Of swaying tendril, springing leaf,  
Be lost a space,

O thou whose life of joy seems reft,  
Of beauty shorn;  
Whose aspirations lie in dust,  
All bruised and torn,

Rejoice, tho' each desire, each dream,  
Each hope of thine  
Shall fall and fade; it is the hand  
Of Love Divine

That holds the knife, that cuts and breaks  
With tenderest touch,  
That thou, whose life has borne some fruit  
May'st now bear much.

Of course, one obvious reason for delay or denial for physical healing may be that the life is harboring sin that has been unconfessed and where true repentance has not taken place. Sin in the life always short-circuits God's power and blessing. See Psalm 66:18 and Isaiah 59:1, 2

Faith is also a necessary ingredient in prayer to receive anything from the Lord. (Hebrews 11:6) Yet faith is both a fruit and a gift of the Holy Spirit. (See I Corin. 12:4-9; Gal. 5:23) We cannot manufacture faith. It is given by the Holy Spirit. God may give faith for specific healing, but if He does not, we cannot have faith just by determining we will have faith. Even though faith is based upon and built up by the knowledge of God through His Word, yet it does not happen independent of the working of the Holy Spirit.

Finally, (thinking in terms of this article only) prayer for healing may be delayed or denied because we give up too soon. The answer to prayer may be hindered by Satan (as was Daniels, recorded in Daniel 10) or simply delayed by God for some good purpose (as in the case of Lazarus, recorded in John 11). Jesus gave the illustration of persistent praying in Luke 11 and followed it with the words, "Ask, (which should be interpreted, "Ask, and keep on asking") and it shall be given . . ." Luke 11:9

From all the above, one might get the idea that I feel it is more blessed to be sick than to be well; to suffer affliction than to experience deliverance from God. That definitely is not my feeling or purpose in writing this article. However, it is obvious that God does delay or deny prayers for healing in many of His children and it is helpful to understand some of the reasons for this, lest we be overcome with feelings of guilt or inferiority.

We are encouraged to come to God for healing and to pray for one another for healing. However, there ought to be a quiet peace of heart in total submission to the Lord for His perfect will. Paul reminds us:

*"Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.*

*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6, 7*

We are taught to look to God for wisdom and guidance, even in our praying. We should never give up hope, yet not be fretful or anxious when the answer is delayed. Above all things, we need to realize that God our loving heavenly Father, suffers far more than we do in our affliction, and has a delight in His children, desiring to give them far more than they could ask or think. Any delay or denial must be consistent with His holy and loving character and will work out for our best happiness, and His and our eternal glory.

## ***Rev. Hugh Mainord Appointed To Administrative Council Position***



By action of the Administrative Council on January 22, 1981, Rev. Hugh Mainord has been appointed to a position on the Administrative Council, in accordance to Constitutional requirements. Rev. Mainord has faithfully served on our staff for one year and has demonstrated God's blessing on His life and service. Our church has been greatly strengthened by his ministry in Christian education, counseling, preaching and teacher training, and we are grateful for his fellowship with us.

Primary authority and responsibility

for the overall administration and ministry in the Christian Catholic Church resides in the Administrative Council which is composed of the General Overseer, up to three other eligible Pastoral Ministers residing at the headquarters church, plus one lay member selected from the diaconate. The Administrative Council is presently made up of General Overseer Roger W. Ottersen, Rev. Earl Minton, Rev. Leland Barton (by special assignment), Rev. Hugh Mainord and Mr. Robert Peterson.



# MISSIONS

## For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." *III John 8.*

**Venezuela**  
(Newsletter from David and Carolyn Switzer)

Dear Friends,

Although our scheduled term as Associates with T.E.A.M. expired this past year, we expressed our desire to continue another term—until June of 1982. The joy we have experienced serving our Lord in Venezuela is beyond description. We have found, as you have or may find, that the center of God's will is the best place in this world to be!

Our work in the English-speaking church has been our greatest spiritual joy. Many families come to this area on a short term basis to assist in training Venezuelans to manage new industry, or in military exchange programs, high school exchange students or for athletics. Our congregation at present includes friends from Peru, Costa Rica, Columbia, Australia, China, India, Bolivia, Iran, Guiana and the United States. Every faith, denomination, and even a professing "christian athiest" seek fellowship, truth, and satisfaction to their inner yearnings.

David has the responsibility of pulpit supply and he usually has the various seminary professors take a turn at preaching for the services. That which takes David's most time and energy is as Business Administrator for the Seminary. His responsibility is to balance the budget, help plan food purchases, prepare food tickets for the students and guests, approve payment of bills, fix faucets, drains, water lines, etc., and be available at all times to help get the lights back on.

Through the ladies weekly Bible study at the church many women have been able to share deep personal needs, as loneliness, lack of telephones or inability to use them if they have them, language barriers, time on their hands (many have maids), fear of driving a car, or other frustrations as from power failures, necessitating doing the laundry at 3:00 a.m., and the constant fear of theft or breakins. How thrilling it is to see God using these needs to draw these women together for Bible

study and into His church for fellowship and service.

Recently, one lady shared with me through a heavy heart that she had been ready to give up on her marriage and everything. Now she has reason to live, and what a joy to see her and her husband faithfully attending church, Bible study, and participating in all the life of the church. Having a Bible in their home after over thirty years of married life without it, and using it to help other anxious hearts gives us great reason to say, "Thank you, Lord." This particular husband, as well as another man whose wife had told me with tears streaming down her face, "You will never know what it means to me to sit beside my husband in church," are two of the most faithful workers around the church. They are so eager to help, and we enjoy great fellowship with them in other ways also.

Another young woman from Bolivia, who attended Bible study only because someone promised to accompany her to sing *after* the study, said, "Oh, Carolyn, I've never experienced anything like this before! This is what I need; it helps me right in here (pointing to her heart). One evening she invited David, Cheryl and me to come to their penthouse. It was absolutely beautiful in every way—velvet furniture, marble tables, chandeliers sparkling over luscious dishes of food and drink—and to think I used to dream as a child of being inside a mansion just to see what it were like. Now God has given me that opportunity many times, and has shown me that true riches and beauty are not what a person has but what he is. This dear friend cried and cried, telling me of her heartaches. Please pray for Maria and her family that God would bring them all to Himself and give them true happiness. Their lives could be so used to touch many that we could never reach.

One day I overheard a young woman say, with regard to Sunday school children, "Oh, you can read them anything you wish; it doesn't really matter." As I looked at the material being used, I saw it was secular books,

not even Bible story books, and I knew I could no longer sit in church knowing the children were not having the opportunity to hear God's Word. We started with just a handful of children but now have two classes with about sixteen children in each class. Do pray that God will bless both the children and the mothers who are teaching, many of whom are themselves learning basic Bible truths.

At the final meeting of our Youth Group last year one little girl asked, "You are not going to stop having 'Youth Group' in your home next year just because Cheryl won't be here, will you?" We explained that the other members would be gone also, but she said, "Yes, but there is me." God used this girl's enthusiasm to consider the meetings the next year, and time will not allow me to share all the exciting things that have happened. God has just been doing some wonderful things in the lives of missionary children and others whose parents are here for business reasons. We have also sensed a great need to encourage prayer for children of missionaries for it seems that Satan works overtime on them.

One of the greatest means that God has used to give me peace in being separated from my girls is a "Mothers' Prayer Group." As you know, Cheryl is attending a T.E.A.M. school 450 miles from our home, and, praise God, she is doing well in her studies and is happy and well-adjusted at the school. A group of us mothers meet weekly to pray for our children. Each mother gets a chance to share news and prayer requests and in the circle of prayer, each one prays for the children of the mother on her left. What a blessed ministry this has been and how thrilling to hear of answers to prayers.

God has given us a lovely 3-bedroom home which we use *regularly* to house guests from other mission stations, particularly since we are the most centrally located of all our mission work. How glad I am that my mother taught me the joy of hospitality and to be a good housekeeper—with a willing spirit. In my spare time I still get to use



my secretarial skills, typing in English for the Seminary.

Due to a serious legal entanglement, not unfamiliar here, building plans for the seminary have been halted. Someone else claims to own the property other than the one we are purchasing it from, and seems to have equally good legal documentation. PRAY! We believe God desires this seminary to be enlarged to meet the increased need of students. Meanwhile, David is drawing up plans to add five more offices on the already overcrowded facilities to accommodate professors coming next fall.

Thank you so much for the big part you are playing in allowing us to minister here. For all that is accomplished, you too, will share in the rewards. We love you, and God bless you!

Love in Christ,  
Carolyn, for

David and Carolyn Switzer  
c/o Seminario Evangelico Caociado  
Apartado 475  
Maracay 2KO, Aragua, Venezuela

## Japan

(Excerpts of a letter from Overseer  
Clark Offner to Rev. Minton)

Dear Earl,

I am enclosing some snapshots taken during and following our Church Retreat last summer and of the erection of the two signboards in Takahama, announcing our regular services and the "Message for Today" telephone service. The signboards were prepared by Mr. Amano, a member of the Kariya Church. The signboards were erected in September, but we have seen no visible results of their effectiveness as yet. Five of us helped to erect them one Sunday afternoon.

The Takahama Church Retreat took place in August at a spa in Gifu Prefecture. Men and women had separate rooms for group Bible study and discussion around the theme, "Faith in Action." We also had united meetings, and of course, ate together. All who attended the Retreat participated in the Worship Service the following Sunday in some way or another.

I am enclosing the latest issue (#8) of "Earthen Vessel," the irregularly published newsheet of the Takahama Church which includes articles about the 24th anniversary of the Kariya Church dedication—I preached at that

Service on November 2nd—and about our initial procedures to gain legal recognition as a religious body in Takahama (which we hope to obtain next spring), along with notes of thanksgiving and requests for prayer (including Pastor and Mrs. Tomita's daughter Emimi who has been hospitalized with a broken leg after a traffic accident on her bicycle. Newsheet and pictures are Mr. Kondo's work.

Next Sunday, Pastor Tomita will be preaching in Takahama and after the Worship Service our Takahama fellowship will journey to Kariya, five miles away, for the semi-annual fellowship luncheon and program carried on by these two churches.

I have been asked to write (in English) an expanded version of the report I gave last month in Tokyo at the annual conference of the Japanese Association for Religious Studies on "A Word Study on 'Worship' in the Bible" with particular relevance to the idea of "Ancestor Worship" in Japan for *The Japan Missionary Bulletin*, a monthly Roman Catholic publication.

Although the numbers attending have been few, we have held four monthly meetings (in our neighborhood public meeting hall) of the Religion/Culture Discussion Group and have had interesting and meaningful exchange of different viewpoints.

So far during the month of November, calls to the English language "Daily Word" telephone number here in Nagoya (a 90 second daily message) have averaged 70 calls per day—down from the temporary burst of calls following a newspaper article about it last month. In Japan, all calls within the city, even from home phones, cost about five cents (10 yen), which I know is a deterrent to some people. I have also received a few letters from callers.

Thanks for letters, tapes, etc. We pray for you all.

Sincerely in Christ,  
Clark

for Clark and Barbara Offner  
2610-36 Nikenya Obata  
Moriyama Ku, Nagoya  
463 Japan



Studying "Faith in Action" at Takahama Church Retreat. Clockwise from left: Barbara Offner, Miss Kato, Mrs. Kondo, Mrs. Inagaki, Mrs. Kawane, Mr. Kawane, Mr. Kondo, Mr. Kamiya and Mr. Wakita.



Erection of signboard at Takahama Church. From l. to r.: Mr. Kondo, Mr. Kawane, Clark Offner, Mr. Kamiya and Mr. Kamiya.



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# Duties Of A Pastor

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By Rev. Hugh Mainord

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Even as we recently had a Convocation (calling together) the apostle Paul called together the leaders of the church of Ephesus to Miletus, expecting never to see them again (Acts 20:25,38). These church leaders were called **elders** (Acts 20:17), the word from which we get "Presbyterian", indicating what they **are**, those who are more mature spiritually. But he also called them **overseers**, (Acts 20:28) or bishops, the word from which we get "Episcopalian", indicating what they **do**. But these elders-overseers were commanded to **feed** or pastor (Acts 20:28) the church of God. Thus, whether you use the word "elder", "overseer", or "pastor" you can still be referring to the same person.

Paul indicated his method of ministry in Acts 20:20 - a good example for us to follow. First, he taught them publicly. But he also had a visitation ministry, for he taught them house to house as well. These examples will form the background as we consider the duties of a pastor. These duties of a pastor (or shepherd) are vividly given to us in Ezekiel 34 where God points up the responsibility of a shepherd, and thus by application, that of a pastor.

In Ezekiel 34 God is speaking through the prophet Ezekiel to the "shepherds of Israel", the civil leaders of the southern kingdom of Judah, now in captivity in Babylon. Ezekiel indicates that these "shepherds" as leaders have failed by neglecting the needs of the people and thus they have been deprived of their leadership. But one day the people will be gathered again under the rule of the true and faithful Shepherd, David's Son, the Lord Jesus Christ (vs. 23-24). In this passage we learn what God expects of leadership - of shepherds - thus of our shepherds, our pastors, even today.

The first duty of a shepherd, or pastor, in God's eyes is to **FEED** the flock. Fourteen times we find the word "feed" in Ezekiel 34. Therefore, God does put much emphasis upon the feeding ministry of our leaders (or pastors). The first three verses indicate that these shepherds were only concerned with themselves (feeding themselves) and not feeding the **flock**

(emphasis). The shepherd's first concern is his flock, not himself. From the pastor's viewpoint, it is his chief concern that all his flock are properly fed when they come to church, whether from his own ministry of preaching and teaching or that of others (Sunday school teachers, etc.). We want them to go home feeling that they have genuinely had a good spiritual meal (with all its vitamins) presented in an attractive (interesting) manner.

The pastor's motivation for feeding his flock is his **love for Christ** as Christ indicated to Simon Peter in John 21:15-17 - "*If you love me, feed my sheep.*" So if the pastor is not vitally concerned that his people are properly fed at each meal (sermon, lesson), his love for the Lord is weak.

In fact, the pastor considers the feeding ministry a **priority**. Because the early apostles saw this priority they appointed the first deacons to handle other matters so they (the apostles) could "give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). If the pastor gives his leftover time to prayer and to the study of the Word, he cannot possibly feed his people properly.

The pastor's **goal** is to equip the saints so that they can have the joy of effective service ("ministry") and thus be brought to spiritual maturity (Eph. 4:11-14). God never intended that the pastor be a "one-man band" but be the one who trains others to serve. Only then can all the lost be reached and every believer edified.

Moses learned from his father-in-law the value of this shared responsibility when he heard these words regarding his doing **everything** for some two and a half million people - "...*The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that are with thee; for this thing is too heavy for thee, thou art not able to perform it thyself alone.*" (Ex. 18:17,18). His wise counsel was: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons, and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden

with thee" (Ex. 18:21,22). My concept of a good Sunday school teacher is one who takes on the responsibility of a pastor-teacher for the five, ten, twenty, thirty or so students that he has in his class. He will be able to give more time than the pastor of the church to these individuals. He is to these few what the pastor is to the whole church.

The Scriptures also indicate that this feeding ministry of the pastor is to be a **continuing** ministry. In Acts 20:28 the word "feed" is in the present tense, denoting that these spiritual leaders were to be **continually** feeding the church of God. For what reason? "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30). Those proclaiming false doctrines - both from outside the local church and from inside the church - would come forth to mislead the people **unless** the people by a continual feeding program be able to recognize and refute the false doctrine. As an authority on Mormonism has written: "The Mormon missionaries are well-trained in their methods, and nominal Christians are easy prey to their arguments. We have yet to see, however, an intelligent, born-again person, who knows the Bible and its doctrines, succumb to Mormonism." One great problem every church has is with those who rarely attend - and thus are not present to be fed so that they can recognize false doctrine.

Christ is our example in this feeding ministry. Isaiah, speaking prophetically of the Lord Jesus, wrote: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Is. 40:11). Then in John 10 Jesus presents Himself as "the good shepherd". It is significant that no one ever walked away from a teaching situation of Jesus and felt "unfed".

**Pastor, feed your flock!**

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(Next month: the second duty of the pastor)

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## "Faithful Unto Death"

Mrs. Milton (Leontine) Anderson, a faithful member of our church staff for over twenty-six years, passed away on December 24th. She was 86. Both Leontine and Milton had come to Zion in the early days and have sat under the ministry of all five General Overseers. They also had the unique experience of working together for all of their nearly sixty years of married life — first on their farm on west 33rd St. in Zion, then on staff of the Christian Catholic Church since February of 1954. Milton worked as custodian and Leontine in the office. Both officially retired in January of 1975 when Leontine was 80, but both continued to come to work at their regular time at 7:00 A.M. each morning, giving their time and strength as God enabled.

During the past two years it was becoming evident that Leontine's



## New Choir Robes Dedicated



New Sanctuary Choir Robes and matching Pastors' Robes were dedicated on the first Sunday of March. These robes were given as a memorial in loving memory of Leonard R. Klawonn who had a great love and appreciation for the choir ministry though he himself did not sing. Mr. Klawonn has been an active member of the church from 1908 until his homegoing on September 9, 1977.

He was also an active member of the Diaconate, the Zion Concert Band, and also of the Gideons, International.

The robes are a beautiful blue, similar in color to the blue in our church flag, with an embroidered logo of our church on the front just below the neck. We are indebted to the Klawonn family for this needed and lovely memorial gift.

strength was failing and we rejoiced for each day the Lord gave her strength to work. About three months before her death her weakened heart and poor blood circulation necessitated complete rest and later, hospitalization. On the day before Christmas, she quietly went to be with her Lord. We mourn our loss but rejoice in her gain. She was faithful unto death.

The visitation (wake) for Leontine was held in the church parlor and the funeral service was held in the church

sanctuary on December 29, 1980, with General Overseer Roger Ottersen, Rev. Earl Minton and Rev. Carl Lee (retired) officiating. The Mifflin trio sang two beautiful songs and the service was closed with the congregation singing, "I Will Meet You in the Morning."

Milton continues to come in each morning as usual. Pray for him as nearly sixty years of married life and of working together makes for a difficult and lonely adjustment.

## In Memoriam

Mr. Wilbur Shaw, August 26, 1980, in Phoenix, AZ.  
Mr. Stephen Hotham, November 20, 1980, in Zion.  
Mrs. George (Anna) Gallagher (nee Schleter), December 1, 1980, in Libertyville, Illinois  
Mr. Frank Hough, December 6, 1980, in Zion.  
Mr. Gordon Ohmstead, Sr., December 16, 1980, in Zion.  
Evangeline (Wiedman—LaRose) Allman, December 19, 1980, in Rockford, IL.  
Mrs. Wesley (Hazel) Ashland (nee Robinson), December 23, 1980, in Zion.  
Mrs. Milton (Leontine) Anderson (nee Federmeyer), December 24, 1980, in Zion.

Mr. Harry Oakes Jr., December 27, 1980, in Zion.  
Mrs. Ivan (Lucille) Bird (nee DePew), December 30, 1980, in Florida.  
Mrs. Cordi (Martha) Peterson (nee Hollingshead), January 11, 1981, in Florida.  
Mrs. John (Ruth) McElroy (nee Potter), January 14, 1981, in Wisconsin.  
Mrs. Milton (Helen) Bauer (nee Wolf), January 17, 1981, in Zion.  
Mr. Alfred Blim, January 28, 1981, of Zion.  
Mr. John Greer, February 10, 1981, in California.  
Mrs. James (Alva) Mapes (nee Dunnick), February 18, 1981, in Zion.  
Mr. John Viking, February 18, 1981, in California.

Mrs. Arthur (Ethel) Allen (nee Blim), February 23, 1981, in Zion.  
Mrs. Fred (Isabel) Nelson (nee Robinson), February 28, 1981, in Colorado.  
Mr. Horace Mann, February 28, 1981, in Waukegan.  
Mr. Matthew Guschausky, February 28, 1981, in Missouri.  
Mr. Fred Hosken, March 4, 1981, in Colorado.  
Mrs. James (Josephine) Grashen (nee Washington), March 6, 1981, in Waukegan.  
Mrs. Gordon (Dorothy—Mann) Ross, nee Bird, March 15, 1981, in Zion.  
Mr. John Hanni, March 18, in Zion.